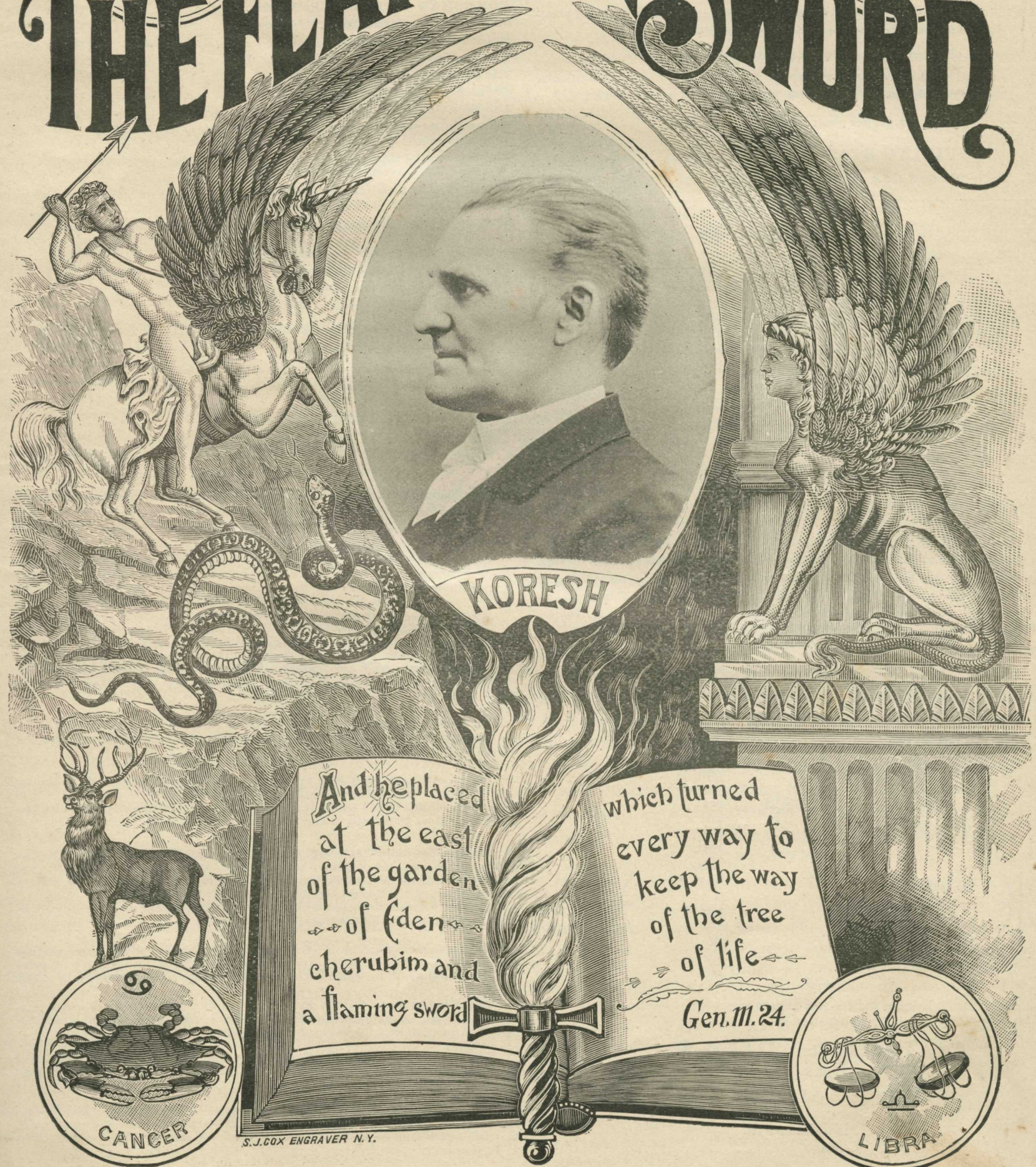
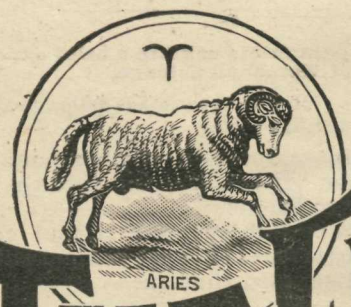


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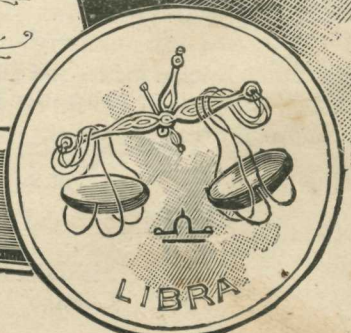
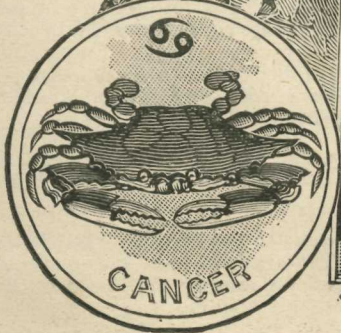
THE FLAMING SWORD



And he placed
at the east
of the garden
of Eden
cherubim and
a flaming sword

which turned
every way to
keep the way
of the tree
of life

Gen. III. 24.



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The Guiding Star Assembly.—THE NORTHERN DIVISION meets Tuesdays
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Heights, Chicago, Ill. THE SOUTHERN DIVISION meets Tuesdays at 7:30 p. m.,
at the New Jerusalem, E-tero, Lee Co., Fla. All desiring to hear the doctrines
of Koreshanity discussed should frequent these meetings, where they will be cordially
welcomed.

On the first Tuesday of each month the meeting of the Society is devoted to
the transaction of its private business. None are admitted to these meetings but
members of the Second Court.

Those desiring to unite with the Society Arch-Triumphant must do so through
Cards of Application furnished by MRS. V. H. ANDREWS, Secretary, Beth Ophrah,
W. 99th Street and Oak Avenue, P. O. Substation 48, Chicago, Ill. The Home—
Ecclesia—cannot be entered except through the Society Arch-Triumphant.

Auriga Branch Assembly, S. A. T., Denver, Colo., meets every Tuesday,
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Tuesday evening of each month is devoted to the private business of the Society.
Only members of the Second Court are admitted to this meeting.

All who desire to investigate the doctrines of Koreshanity are cordially invited
to attend the public meetings.

Camp Aquarius, S. A. T. of K. U., holds its regular meetings every Tuesday
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The Golden Gate Camp, S. A. T., holds its meetings every Tuesday evening,
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Camp Gladiolus, S. A. T., Beaver Falls, Pa., meets Tuesday evenings. For
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Camp Arcturus, S. A. T. of K. U., is located at 116 Dartmouth St., Boston,
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Flaming Sword

"And He placed at the east of the garden of Eden Cherubim and a flaming sword which turned every way, to keep the way of the tree of life." Gen. iii: 24.

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"Broad Is the Road that Leads to Death, and Many Walk Together There."

We have just had the pronounced felicity of listening to a number of the representatives of the Theosophical society, at their eleventh annual convention. Among the number, and foremost, was the renowned Besant.

Annie Besant talked much for the time she occupied, but said little; among the things she did say, and which, if she wished to iterate, we were glad to hear from her own lips, was, in substance, that they do not ask you to leave any church, nor to change your belief. It is not essential that you sever any connections. You may be Catholic or Protestant, Jew or Gentile; believe in God or in Jumbo; believe anything you choose—"all Theosophy asks, is that you acknowledge the brotherhood of man." If this track is not broad gauge enough to railroad everybody to the same place, then we do not know what we are talking about.

The Theosophists who are representing Theosophy throughout the world, told us something about overcoming, but did not tell us what to overcome, nor how,

They said some pretty things about Jesus, Buddha, and others, but they did not draw any comparison between the Resurrection and the Life, represented in the Lord who came forth from the tomb without corruption, and Buddha, who saw corruption in the grave. They did not tell us that the man whose theory of life agreed with his life, was ten thousand-fold greater than the man who gave forth a theory vaguely, but failed in his own life to accomplish what that theory involved.

Annie Besant stated emphatically and dogmatically, that the first soul was born from another planet onto this earth just one million and a half years ago. She did not say which planet he came from. We were in hopes she would give us this little bit of information, for in the making up of our slate of antiquities, if we could just know from which planet the "invisible body" dropped into his earthly habiliments here, we could form some adequate estimate of the character of the individual; as it is, we are left largely to the uncertainty of conjecture, which is always more or less unsatisfactory.

We learned that the doctrine of reincarnation is the keynote of modern as well as ancient Theosophy. We were glad to get this bit of information, for we were desirous to know how to sound the keynote of a scale of so broad a compass. Koreshanity teaches the fact of reincarnation. It is through the application of the principle of re-embodiment, that a soul wades through the hells in those experiences which lead ultimately to the elimination of the corruptible nature, which remains so long as re-embodiment is a factor in that soul's progress.

It is not a fact, however, that any one personal, incomplete form in this world is the full embodiment of any one personal form in any other embodiment. As one kernel of wheat splits into many kernels in the full ear, so every person dying, made up as he is of myriads of vital, spiritual entities, reincarnates in many forms, none of whom represent the personality of a preceding embodiment. It is only when a series is complete, and the thousands of spiritual entities are aggregated as in the Lord Jesus, that there can be said to be a reincarnation or a resurrection.

Abraham divided into millions of beings who, after passing through the hells of the Jewish dispensation and progress, marked by millions of impartial reincarnations, were finally resurrected in the Lord, who was the Resurrection and the Life.

Estimating the time accurately from Abram's birth to the time of his resurrection (reincarnation) in the Lord Jesus, we may fix definitely upon the time of the full period of that specific cycle. Jesus was the re embodiment (reincarnation), resurrection, of Abraham, therefore of that portion of Abraham's posterity multiplied from Abram's loins, who looked forward in faith to the fulfilment of the promises of God to culminate in Jesus Christ the Lord. He was the acme of the sixth personal manifestation of a given series, so centrally culminating as to reach the astral nucleus of the anthropotic cosmos. Hence, he overcame all things, including corruption, and sat down, not as a mahatma, *but in the throne of the eternal God*, King of kings and Lord of lords. Theosophy does not teach this; in fact, it denies it. Theosophy, as representing one of "the unclean spirits coming up" in this day "like frogs," is not for us.

Life.

We are setting forth the issues of life. We are well aware that in declaring these principles, we come into direct conflict with the sensual tendencies of this as well as every other age of the world.

God has committed to us the message of everlasting life, and though it lead to martyrdom, we cannot shrink from the obligations of our trust. Immortality is an attainment to be reached here in this world, through processes of overcoming. It belongs to every part of the man, including the body; it does not now exist with him. At present man is mortal, and will so remain as long as mortal pleasures control him.

The love of individual riches is in opposition to the laws of life. The Lord introduced communism as one of the fundamental principles of Christianity. The doctrine of celibacy was also a fundamental element of the Lord's gospel. The family love is opposed to the love of the kingdom of righteousness. The Lord emphatically declared that if a man would not leave all and be his disciple, he was none of his. If the principle was a righteous one, in the inauguration of the church, it must be included in the restoration of the church from its declension into utter dissoluteness.

The modern church is the modern Babylon—Babylon the Great. "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." When immortality in the body is reached, through it man will enter into the spiritual life by incorruptible dissolution, leaving the visible for the otherwise invisible realm.

It is a false, malicious, and devilish idea that the body will remain immortal in the visible and material form, in externals. Immortality is the door merely, to eternal life. The Lord reached immortality in the body and then departed, not through corruption, but through incorruption. Those who attain to the same life and become the firstfruits of the resurrection, will depart in the same way—by the dissolving of the body and the passage of the eternal consciousness to the realm within.

The Significance of Socialism in America.

The strike of the A. R. U., in which Eugene V. Debs was the recognized director, while apparently unsuccessful was one of the greatest eye-openers that the wage slavery system ever received. It was a strike for higher wages. It did more for the education of the people toward a knowledge of the truth that the wage system is a curse, than years of education on theoretical lines could have done. It resulted in a diminution of wages throughout the country.

The disease of socialism is spreading rapidly among the middle classes. We say disease, because we know what we say when we declare that the present form of socialism is but the precursor of the day of vengeance now at hand. The coming strike will be as signal a failure in the line of its purpose, and as much of a success by way of education, as the A. R. U. strike in '94. The proportion of influence was as great with the masses who recognized Debs as leader, as with Mr. Debs himself. It developed him out of the wage system into the socialistic system; it developed thousands of his followers also out of the wage system into socialism.

The competitive system has about run its course. It will inevitably terminate in the catastrophe predicted of old, but whose conclusion does not require ancient prediction to verify. A system which accumulates the production of the industries of the masses in the hands of the few, where it becomes the oppressor of the people who create it, can have but one possible termination.

We are not in favor of the masses as against the classes. The wage system is a curse equally upon the wage earner and the wage robber, and the punishment for this crime of the ages will fall with equal weight upon both, when they both urge the cataclysm to its culmination. The wage workers of the country are rapidly learning the great lesson of their bondage, and in their application of its purport they are growing away from the influence of either the gold bug or the gold and silver dragon. But while they talk of a common brotherhood of man, they cultivate the principle of hatred to their fellows, and are ready to dynamite whoever lays obstruction in the way of a disorderly revolution.

The gold power has come to stay until the end, and every day of additional testimony accruing from the administration in power, goes to prove that the pretensions of the pre-election pledges of the Republican party were mere subterfuges, and that these pledges were made to be broken. This administration is as virtually in the hands and under the manipulation of Wall and Lombard sts. as was the administration of Cleveland.

The bimetallic cause is waning, because the people are coming more and more to realize the fact that bimetallism is not the panacea. Bimetallism received its mortal wound in the last election—it is the "lost cause." The gold power will receive its black eye a little later on. It will come when the people learn that gold is only valuable because it is a commodity in the money

market, to be cornered at the will of the financial speculators.

The conflict between the two powers in the arena of the competitive world is not the end. The forces of Satan will break the power of the old regime; then look for the government of the Gods, the establishment of the kingdom of righteousness predicted for ages and remaining as the hope of the world. Social democracy is merely the monstrosity which predicts the fall of secular and ecclesiastical empires, which are now hastening to the conclusion of their usefulness, and tottering upon the verge of dissolution.

The Lost Cause Continues to Disturb the Tribune.

In an editorial, July 4, the *Tribune* says: "This assumption that gold has increased in value because of an insufficient supply, is one of the corner-stones of the entire free silver fabric of lies. Hence it is that White and other free silverites cling to this assertion, although the facts contradict them flatly. Statistics, whose accuracy no free silverite has ever questioned, show that, while the production of gold is increasing at the rate of about 3 per cent a year, on the average, the population of the world grows at the rate of only about 1 per cent a year."

It may all be true, that the output of gold is increasing at a rapid ratio, and that the population of the world is increasing at a relatively less rapid ratio. It is not a question of how much gold is produced; the question is, Who owns the gold after it is produced? Suppose there were gold enough to make a per capita of one dollar throughout the world, and that this gold was owned by one capitalist, what would this per capita avail the people who did not own it, but who were compelled to pay interest to the one who did? What then would be the condition?

The money lender is the wealth accumulator; the money borrower is the money loser. There can be no exception to this law. Men may borrow gold with which to speculate, and they may be successful in so manipulating industry as to compel it to pay the interest and something of a surplus to the borrower; but the fact that a shrewd borrower sometimes or often succeeds in accumulating wealth, does not militate against the truth of the statement, that the borrower is the loser, if not directly, then the dependent upon the borrower's skilful manipulation and power to "rob Peter to pay Paul."

That the gold is in the hands of the comparatively few, and that it is there for the purpose of robbing the masses who do not possess the gold; no goldite dares to question. But would the free coinage of silver solve the problem? It would simply double the amount of money—it ought to be multiplied a hundred-fold to afford relief on the competitive basis—and perhaps quadruple the number of the few who hoard money for the sake of controlling the money for the market, but it would not solve the problem. Nothing will ever solve that problem but the dissolution of the shackles of the wage slave, and the equitable distribution of wealth, regulated by an imperio-socialistic government. This will be a success when God so enters the souls of men as to dissipate personal selfishness and greed. God's kingdom must possess God as the Emperor.

Koreshan Astronomy, (No. 6).

Consideration of Common Objections Urged by Investigators Against the Cellular Cosmogony.

Usual Suppositions Concerning Perpendiculars.

BY PROF. U. G. MORROW.

The popular conception that the earth is convex, has led to some peculiar "proofs" in attempted substantiation of the same, which, when examined in the light of facts, are found to be nothing more than mere fancies or suppositions. In accordance with the usual theory of the earth's convexity, it is held that perpendiculars continually diverge above us; that is, that plumb-lines, suspended side by side, hang closer together at the bottom than at the top. Of course, this would be the case if the earth were convex; the reverse must be true if the earth is concave—the perpendiculars, instead of diverging above us, would continually approach until the convergent point would be reached at a zenith distance equal to the radius of the earth's diameter. The popular belief that the perpendiculars diverge toward the zenith, has resolved itself into an objection to the Koreshan concave theory; and some have presented arguments that mechanics have discovered that the perpendicular walls of tall buildings are farther apart at the top than at the bottom.

In reply to this objection we have to say, in the first place, that no such conditions have ever been found to exist by any mechanic or engineer in the world; and those who present the argument have never heard of a definite measurement of the distance between perpendicular walls of buildings, to determine whether they are wider apart at the top or the bottom, neither have they ever participated in any such experiments, showing the supposed results. It seems never to have occurred to such minds that the divergence of perpendiculars, on a convex body 25,000 miles in circumference, so far as would exist between the walls of the tallest buildings, is very small—the actual amount of divergence that would result on such a globe will perhaps surprise many who have entertained this objection. If two plumb-lines were suspended on a convex earth from an altitude of one twenty-fourth of a mile, the amount of divergence would amount to only .013 of an inch.

We know, however, that two plumb-lines suspended from such an altitude would *not* diverge toward the zenith, but toward the earth; the two lines would be .013 of an inch nearer together at the *top* than at the *bottom*. When the scientific world awakes to the importance of a thorough re-investigation of the facts and revision of all their present conclusions sufficiently to suspend plumb-lines from the Eifel tower or the leaning tower of Pisa, or down the mining shaft a mile in depth at Calumet, Mich., or into a similar one at Pittsburg, Pa., they will find a measureable divergence, indicating that the perpendiculars extend from a central point in the physical heavens down to the earth's *concave* surface. There has been but *one* test made of horizontals and perpendiculars, and in that test the arc of the earth's curvature was 2 $\frac{3}{4}$ miles in length, the length of the line surveyed at Naples, Fla., by means of the Rectilineator. The extension of a right line by the right-angled sections carried forward to the end of this distance, and the angular position

of the *original* level and plumb obtained at the beginning of the line, which, when compared with the perpendicular and horizontal at the end of $2\frac{3}{8}$ miles showed a deviation that was measureable, indicated the convergence of perpendiculars at a distance of about 4,000 miles above the earth's concave surface.

Analogy Between Globules and Earth's Form.

The argument that the earth is convex because water falling from clouds assumes spherical forms, is set forth in the popular astronomies of the present time; and without ever stopping to consider the real merit of this argument, this so called proof is placed over against the evidences that we live upon a concave surface. We find that objectors often repeat what they have read in the text-books; the tendency of the popular mind is to accept without question the old effete science involved in the Copernican fallacy, and many absurd "proofs," which have been used for centuries, are accepted in preference to absolute facts. But for this reason, we should not deem any objections to the Koreshan Cosmogony worthy of notice or of refutation.

It is a fact that some substances in a state of motion assume a globular form, as mercury, melted lead, rain, dew, etc., but it must be remembered that there is a limit in size, beyond which the globular condition of these substances is not possible. These drops are small, and are round from simple cohesion. There is very little cohesion in water, and the lack of cohesion will not admit of the formation of large drops. The same is true of any liquid or semi-fluid. Shot is made by pouring melted lead through a sieve and allowing it to drop from the top of a shot tower. Bullets cannot be made in this way, but only by casting the metal into moulds. The reasonable mind can readily perceive that inasmuch as there is a limit beyond which the globular formations cannot go, that such analogy cannot be applied with reference to a solid body 8,000 miles in diameter.

The earth is globular in form, and is also cellular; but that form results from the operation of other laws than mere cohesion. Analogy proves the earth to be spherical, but the basis of that analogy is without exception—the basis which demonstrates that spherical form to be cellular. The conditions upon which we base our analogy must be without exception—it must be applicable in all domains of life and existence. Attempts to establish analogy between fluid globules and a supposed solid globe illustrates to what extremes of absurdity fallacy must resort to find a semblance of proof. The establishment of the Koreshan System upon the fact that *within* a cell all forms of life are generated and developed, is an example of the absoluteness of the basis of its analogical conclusions. The puerile conclusions of the old school are thus made to sink into insignificance. Every kind of life must *inhere* in its expression—never outside of it. The great hollow globe is the outermost expression—the outermost habiliment or clothing of the Divine mind; it is as eternal as the Almighty himself. The universe was never dissolved so as to admit of formation into a spherical, semi-liquid mass; life existing outside of form is an absurdity. The long line of experiments and demonstrations of the concavity of the earth precludes the possibility of the earth's surface being convex.

Hypothesis That the Earth is a Planet.

The earth, in modern astronomy, is classed as one of the planets, which scientists suppose are great worlds revolving about the sun. After *supposing* that the earth is a planet, and after succeeding in inculcating that idea into the general mind, the fact that planets appear to be material spheres with exterior surfaces, is now offered as a proof that the earth is convex! This so called proof is not one which the usual reader has evolved, but one which is found in all modern astronomical text-books, and consequently, the usual mind considers the argument unanswerable, because of the scientific authority which is presumed to give it strength. In order to show how exceedingly shallow such "proofs" are, we quote the following from Mattison's "High School Astronomy," p. 13:

Admitting that the sun, moon and stars are worlds, the fact that they are round (convex), as we see them to be, affords ground for the *presumption*, at least, that the earth *also* is round (convex).

The above is only *seemingly* plausible when considered from the standpoint of the usual theory, but absurd in the light of facts. The assumption must be entertained that the objects we see in the physical heavens are millions of miles distant—the assumption resulting from mathematical calculations on the basis of the supposed convex arc of the earth's curvature, before the conclusion that the planets are worlds is possible. If it were first proved that the planets are worlds, the argument that the earth is analogous in form might be worthy of consideration. The true way to ascertain whether or not the planets are immense spheres of solid material, is to ascertain their function, and true magnitude and distance from the earth's surface. This is not possible until the true basis of measurement is found; this basis is not considered by the astronomers of today. The earth is not convex—it has been demonstrated to be concave; measurements made from the concave arc determine that the visible planets above us do not exceed a distance of 1,200 miles. They are not worlds, but centers of combustion of energies, and are situated on the inside of the earth. Their size places their habitability out of the question, and their appearance affords no proof whatever that the earth is convex.

Let the Local Papers Snarl.

We have not located an office at 6309 Wentworth Ave., in Englewood, for the purpose of exchanging filth with the local publications here. Our work is too important, and there is too much involved for us to fill our columns with replies to the rubbish of cockle brains! Koreshanity is a voice in the world—persecution will enable it to flourish.

For years, the people of Chicago have declared that Dr. Teed was running a house of prostitution; but in Judge Burke's Court, the attorneys—in what purported to be Cole's suit against Dr. Teed, but which proved on Cole's testimony not to be Cole's case at all—attempted to Black-en Dr. Teed's character by entering the testimony that he was teaching and practicing celibacy, and causing his people to practice the same. Poor Black! what a sad diminishing of a great flourish of his trumpet. It was the great Black; its echo was, lack! lack!! lack!!!

The Excellency of Knowledge.

BY E. M. CASTLE.

Long ago the Preacher declared it. "The excellency of knowledge is that wisdom giveth life to them that have it." That not all are to come into the possession of knowledge at this time was foretold by Paul to Timothy, when picturing the trying season of these latter days he referred to those who are "always attempting to learn [i. e. inquiring, asking, investigating,] and never are able to come into a knowledge of truth." Surely this well describes the bad case of the agnostics, the avowed ignoramuses of the present, who yet claim to be the only able searchers in the field of science. But like the Magicians who withstood Moses are they to be confounded, when the excellency of the knowledge of truth is revealed in the life attained by "them that have it." This life is the life promised by the Christ to them who received him—"whoso eateth my flesh and drinketh my blood." They who received him at the beginning of the age are they who come into the knowledge—"that they might *know* thee [the Father], the only true God, and Jesus Christ whom thou hast sent." To know the truth of Deity—to know God—is to love him, and to love him is to be drawn to him, to respond to his influence, to take on his attributes, to become one with him. At-one-ment! union with God!—this is Life.

"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." To become a son of God is to come into the immortal life in the flesh. To *profess* faith is not always the guarantee of its possession. Faith works through love, and unless it works it is dead, and love is the fulfilling of the law. "If ye love me, keep my commandments." Here is the test of faith. They who deny the possibility of keeping the commandments, deny the possibility of being saved through Jesus Christ. They who make this denial, yet profess faith in him, have not escaped "the leaven of the Pharisees, which is hypocrisy."

Paul declared faith to be the substance of things hoped for. [The word translated *hope*, means either *hope* or *fear, expect.*] Belief is ever the substance of things expected. And if the faith of trust be the substance of things hoped for, the faith of fear is no less the substance of things dreaded. Those who possess a saving faith in Jesus the Christ, through that faith, which is spiritual truth, come into the possession of natural truth, the knowledge of the law through which the life he came to bring is to be attained. The application of this law to life is the power of attainment to Sonship—to divine life in the flesh.

The denial of this law is the consequence of doubt of the saving power of Christ. Confession of the Law and obedience to it are the keys of life,—denial of the law, and the consequent life in conformity to the denial lead to death. And pitifully strange to say, the result of the denial strengthens the force of the denial. Man believes that he cannot escape the death he dreads, and he

cites the fact that all about him this catastrophe is being repeated as cause of the belief. Ah, man, you reason perversely! The belief is the cause of the fact.

Men are subject to the power they fear. So long as men fear death they are subject to the power of the Devil, and go down to the dreaded doom of corruptible dissolution. The antithet of this fear is the reverence for Deity, the fear of the Lord, which is the beginning of knowledge; and the excellency of knowledge is that through obedience to the law it reveals, life is entered.

The Powerful Chicago Press.

Not long since the press of Chicago, associated with the gold power, elected Governor Tanner and a Republican legislature. It did a good deal of boastful chattering, because it was so powerful a factor in the liberation of the people from the Democratic octopus. It undertook—in opposition to the gold power which placed Tanner's legislature in office—to control this same legislature, and it got left.

Moral: Stick to the gold power all the time, and you will maintain the appearance of being a positive factor in shaping public sentiment.

The daily press of Chicago cannot afford to get far away from the power of monopoly, which it represents. Its special potency depends upon adhering strictly, and all the time, to monopoly as against the interests of the great mass of the American people.

We rejoice in the fact that the legislature of Illinois has perpetrated the most detestable, villainous, and glaring piece of legislation in favor of monopoly, of which any legislative body has ever sunk so low as to insure; and that this piece of villainy is the result of the Chicago press backing the power of monopoly which installed this gubernatorial administration. We rejoice in it, because the people can be educated only through the most severe discipline and disappointment.

The Demands of the Cause of Koreshanity.

The work engaged in by THE FLAMING SWORD is worthy of the greatest efforts of all interested parties, for its rapid promulgation. Not only is the SWORD entitled to the nominal subscription of its readers, but those interested in the work should urge forward the principles it inculcates, with every possible personal sacrifice. We ask you not only to send your subscriptions, but also to send liberal contributions for the work; regard it as equally essential to support the work of the Koreshan Unity, as you have formerly regarded it your duty to discharge your pecuniary obligations to the church.

We are declaring the coming of the Lord in the manifestation of thousands of the sons of God, the firstfruits of the resurrection, shortly to be manifest. Not only are we predicting the fact, but we are inaugurating the processes of their advent. We are not begging for aid, but arguing the necessity for earnest devotion, indicated by the works essential to its development. Our work must be supported through practical personal sacrifice, from such as are able to contribute to its progress.

God's Best.

BY LUCIE PAGE BORDEN.

The apostle's injunction to "covet earnestly the best gifts," naturally suggests the inquiry, what is supremely desirable? The delusion that the rewards of virtue must be in external things, riches and honors, has possessed the world when the Psalmist marveled at the prosperity of the wicked. But these things are from beneath, of the earth, earthy, while it is written that every good gift and every perfect gift is from above and cometh down from the Father of Lights. The Lord testified of himself: "I am from above." He was that good and perfect gift of God, and he came to bring life and immortality to light. Elsewhere we read: "The gift of God is eternal life through Jesus Christ our Lord."

God's gift must be the *summum bonum*, and embody all that is desirable or necessary for the ultimate blessedness of man. If, then, eternal or immortal life constitutes that gift, God's best, it must be sought with the whole heart diligently. Who shall show us the way? The church is bound by its traditions as of old, and declares that immortality is reached only through death. In opposition to this, the Scriptures teach that the last enemy to be overcome is death. The mystery of godliness has long been hidden, and, as in the beginning, darkness is upon the face of the deep,—the thick darkness of error and fallacy, a darkness that can be felt. The need of the world is light, that life and immortality may be again revealed. Koreshans understand that this need has been met, that they have found a Leader whose mind is illumined with heavenly wisdom to guide them into all truth.

Even as Jesus answered the young ruler, "If thou wouldst enter into life, keep the commandments," so Koresh teaches that immortality must be won by strenuous efforts, that eternal life is the price of overcoming.

"God has his best things for the few
That dare to stand the test;
God has his second choice for those
Who will not have his best."

To all who in humility strive to lay down the natural, personal will, a living sacrifice upon the altar of obedience, the Messenger of God promises an entrance into the divine life by a new and living way, this side the grave.

The best that God can give us is himself, his very life, the central consciousness of the universe. The soul finds its own and is satisfied; all its wild, restless longings are then stilled into perfect peace. The coming back into the God-consciousness after ages of earthly experience, will be like awakening in safety from a troubled dream. There shall be no more curse; no more fightings within and fears without, but aspiration shall center in the perfection which it has agonized to attain.

"The better, often, is the foe that keeps us from the best." The soul that is already satisfied cannot hunger and thirst after righteousness. The truth cannot find lodgment in a full heart. Koreshanity with its tidings of great joy, its scientific exposition of the form and function of the physical universe, cannot appeal to those who, at the present time, are materially and spiritually content. Of such, Jesus exclaimed with inexpressible sadness: "Ye will not come unto me that ye might have life."

It is a popular error among orthodox Christians, that the soul is already immortal; that eternal life begins for man the moment he leaves the material body. Koreshanity teaches that immortality cannot be attained before the end of the age, when the seventh baptism of divine love will destroy in those previously prepared and receptive to its influence, all remaining fables and evils. The Scriptures everywhere teach that immortality is a gift. God will render "to them who by patient continuance in well doing, seek for glory and honor and immortality, eternal life."

It is through faith and patience that we inherit the promises; faith in God's Messenger who is now in these last days, declaring the way of life and patience to strive unceasingly, to work and pray for God's best gift—eternal life.

To Fight the Devil.

THE FLAMING SWORD will continue the fearless advocate of the doctrines of purification. If anything, it will be more emphatic, radical, and aggressive. It is not prophetic merely, in the sense of predicting the coming manifestation of the sons of God; it will also declare the processes, and inaugurate the application of the principles of life.

The Lord Jesus lived the immortal, because he obeyed the laws of life. His immortal flesh was natural immortality, because he not only obeyed physiological law, but laws unknown to the unregenerate physiologist. He passed out of the world alive—through the new and living way—because, being the firstfruits of immortality and the only firstfruits of natural life, he alone could ascend to the throne of God. In that theocrasis, his descending life (animal life of God) was reflexed or precipitated into the race, from which the sons of God, offspring of the Lord, will mature into sonship. To as many as believe in his name, gives he power to become the SONS OF GOD.

The annunciation of the fruition of this sonship from the race, is not the only province of THE FLAMING SWORD in this connection. It presents the law by which this sonship will be attained, and also the channel through which they will come. The Messenger of the Covenant, God's anointed, will vitalize the manifest Motherhood, and through her will materialize God's offspring. This can come only through such a purification of life as will attract the angelic hosts and the order of Melchizedek. "I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." "He is like a refiner's fire."

THE SWORD will continue to make war on the great fallacy that man is immortal until he is made so through the resurrection of the dead, the firstfruits of which will be manifest in a reincarnated sonship from those purified thousands redeemed from among men, having his Father's name written in their foreheads.

The modern church, the great dragon, the falsifier of truth and perverter of life, is nearing its end. The time for its overthrow is at hand, and, Belshazzar like, it begins to quake and tremble at the prospect of its downfall. Come out of her my people, partake not of her sins, and be not visited with her plagues!

Why Pray to Devils in the Spirit Circle?

BY PROF. O. F. L'AMOREAUX, PH. D.

"Is it not because there is not a God in Israel, that thou sendest to inquire of Baal-Zebub, the god of Ekron?" "And when they shall say unto you, seek unto them that have familiar spirits, and unto wizards that peep, and that mutter; should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word [God's word—his humanity], it is because there is no light in them. And they shall pass through it, hardly bestead and hungry: and it shall come to pass, that when they shall be hungry, they shall fret themselves, and curse their king and their God, and look upward. And they shall look unto the earth; and behold trouble and darkness, dimness of anguish; and they shall be driven to darkness."

When the professed Koreshan, in his eagerness to get a peep into the future by short-cut, spiritistic methods, enters the spirit circle, it would be well for him to consider the above Scripture and the fate of the misguided king of Israel; also the blindness and darkness which befel, the consulters of familiar spirits. In the great moral conflict which is now going on, God's forces are in deadly conflict with Satan's forces. It is a conflict of light against darkness, truth against falsehood, life against death. In the great strife that is now raging, the Revelator saw no one working miracles except the "spirits of devils." The spiritual world is involved equally with the natural in the great struggle. The spirits of evil (devils) would not, if they could, testify to the truth, since they are lying spirits; some of them, perhaps from ignorance, but others from choice, deceiving the nations.

Whoever goes into the spirit circle or gets information from visions, turns his back upon the true God and will usually get information from devils; but it will be false information that will lead him into error and harm if he follows it. Spirits in the spiritual world, having gone out of men in the natural world who lived in the grossest ignorance of the higher, the divine things, cannot, if they wish to do so, communicate the higher, the divine things to men in the natural world, since in exchanging worlds they went, according to their affinity, into a spiritual sphere whose occupants are of the same grade of intelligence which they possessed while in the natural world, and who know no more of the higher, the divine things, than they did while in the natural world.

If any professed Koreshan should come to doubt the mission of Koresh and should go into the spirit circle to clear up his doubts, as some have done, he would certainly be informed that Koresh and his followers are anti-Christ, and are deceiving the world. Whatever is true of men, devils (for such are all the spirits of modern spiritualism) know that the success of Koreshanity and the ushering in of the kingdom of righteousness in the earth mean the end of their power to deceive and govern men. That they will do all that is in their power against it, deceiving, "if it were possible, the very elect," is among the certainties. As the prophet declares, then will these people get very hungry, and in their hunger they "fret themselves, and curse their king and their God." When they look unto the earth, "Behold trouble and darkness, dimness of anguish (as there is today), and they shall be driven to darkness." Men who pray to devils for light, always end with a plunge into the thick darkness, not that "where God is," but that in which devils reign.

The Mystery of the Fellow-Heirship of the Gentiles.

[CONTINUED FROM MAY NO.]

CHAPTER VI.

A step of the first importance in the study of God's purpose as set forth in the original covenant with Abram, and subsequently oft repeated, is that a clear and comprehensive distinction be made between the types and the antitypes, an accurate conception of which can only be acquired through a critical analysis of the relation of primitive and derivative ideas and things. This question of the relation of types and antitypes requires to be thoroughly understood before much progress can be made in the study of the divine purpose with mankind, as embodied in the covenants and symbolized in geographical and biological types.

The Lord assured Abram that he would make of him, in a peculiar sense, a great *goy*—*v'eeska l'goy gadol*. "Neither shall thy name any more be called Abram." Gen. xvii:5. Why? Because the name Abram (ascending father) does not embrace in its etymological characteristics, all the attributes delegated to him who is chosen as the representative head and father (ascending or high father) of not only spirits, but the head and father of the race, including the Gentile, when the nations of the earth shall have merged into the maturity and fruition of the redeemed and resurrected body. "But thy name shall be Abraham; for a father of *hamon goyim* have I made thee." In this stipulation of the covenant, God Jehovah declares his purpose to make of Abram the father of not simply a multitude, but a multitude of *goyim*; and the Lord consequently imparts to him a name, the etymology of which defines the newly-acquired status of God's chosen heir.

The name Abraham is usually defined to signify father of multitude; but this interpretation does not fully embrace the etymology of the word, nor answer the indications of its applicability in the definition of the word given by the Lord himself, as communicated to Abram. "Thy name shall be Abraham, because *Ab hamon goyim nathatika*." "A father of many *goyim* have I given thee." That is, the attribute and prerogative of fatherhood as pertaining to the *goyim* is thine. The Lord presents this as his reason for assigning to Abram the additional and modified name Abraham. Abraham was to be the father of a multitude of Gentiles, as well as the father of the Israelites.

In the examination of this word *goy* (Gentile), in its relation to the declaration of the covenant, it should not be forgotten that the word is derived directly from the root *gava*, and that the word *gava* signifies the body as distinct from the life—spirit and soul—which resides therein. In the Scriptural employment of *goy*, it is everywhere used to denote ethnic traits and characteristics distinct from Jewish nationality. It is sometimes employed as referring to Israel, but whenever so used it is in view of becoming Gentile in fulfilment of the divine purpose, Israel having reached that state in the morphological transition of the Jewish race, through the mixed marital affiliations which constitute the real adulteration of Jerusalem and Israel with the Gentiles.

In the analysis of God's design, as revealed in the Hebrew roots and derivations and stated in the Abrahamic

agreement, it will be noticed, first, that God had determined to make of Abram a father of something, a something which Abram was finally to possess as his inheritance or birthright; and secondly, that this something to be possessed was Canaan. In the geographical type, this Canaan was the land of the Gentile or heathen, but in the antitype it is the heathen themselves. Thus, to David, to whom there is a renewed confirmation of the divine purpose, it is said: "I shall give thee the heathen [*goyim*] for thine inheritance." Ps. ii:8. In the second stipulation of the covenant, which assigns to Abram the land of Canaan, is embodied the concept expressed by the word Ham, which God affixed to his name. This word is the portion of the name which pertains to the final stipulation: "And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan for an everlasting possession; and I will be their God." Gen. xvii:8. This promise is embodied in the name Ham. Ham signifies not only heat, but in this relation, heat as belonging to Ab-ra.

A more critical analysis of the word Ham, will give to the subject additional light. Ham, as derived from the root *hama*, is father-in-law. A father-in-law in the common use of the term, is one who is made father by the marriage of a son or daughter, thus giving him a relationship which he would not otherwise possess. Abram was to become the father-in-law of Canaan; that is, he was to become the father of Canaan through the process of law. The full force of the term father-in-law implies that the one possessing the appellative becomes the real progenitor of the offspring of the succeeding generations. It is always in view of the fruit of the marriage compact, that the term is applied.

The promise to Abram, that he should acquire an additional paternal quality, is in view of the purpose to make him the father of Ham's children or posterity. Therefore, God conferred upon him the title designating his attribute of Hamitic fatherhood. To become the father of Canaan, he must by some process in the higher law of affiliation, enter into consanguine ties with Canaan through his seed or posterity; and this he did in the union of David with Bath-Sheba, the wife of Uriah the Hittite. God specified his design by this suffix to the name Abram.

(TO BE CONTINUED.)

NOTICE!

We herewith express our gratitude for the liberal patronage of Koreshans and those interested in the doctrines of Koreshanity throughout the world. In this patronage a fund is provided for paid subscriptions of as many as desire the paper, but who cannot pay for it. We must know, however, who are among this number, through notification by postal or letter.

We hope subscribers to THE FLAMING SWORD will not be indifferent about notifying us to exchange their subscriptions from the monthly to the weekly. It is simply a transfer of subscriptions already paid.

Theory and Practice.

BY MIZPAH.

The speculative part of either science or religion, occupies the greater thought of the world at large. As this involves contemplation, the mental eye can view all sides of a question, considering it with careful attention and deliberate care, studying and even loving to contemplate what it sees that is excellent, believing as Milton says, that "In contemplation of created things, by steps, we may ascend to God."

To our mortal senses how fair and smooth seems the upward road; the mountain air is fresh and sweet, and it does not seem a wearisome burden to bear, even this load of mortality. Life is pregnant with beautiful visions—hypotheses which lend a glowing imagery, and hence beauty to all created things.

The ancient philosophers exclusively employed the word theory in opposition to the term practice. Strive as men may, with doctrines and schemes of things without an idea of their practicability, they will never be found to elevate the human character, but will soon convince the sober, calm reasoner of the fact embodied in the thought,

"Man thou art mean, altho' thine aim be high;
All matter hath one law, concentring strong
To some attractive point and thy world's care
Is the foul seat of hell, and pain, and wrong."

The practical side of life is the divine side, for here can the facts and phenomena which have been contemplated, become active in uses that will benefit the world. While theory, or contemplation of certain fixed principles, is one function of the soul, the higher and most noble function resides in the application of these principles to life. This brings into activity both science and religion. Reaching out into the realm of ideas, man can now grasp the highest concepts of thought and make them subservient to his will. In science, knowledge applied to uses is the fulcrum and the lever that elevates humanity into a self-same knowledge. In religion, it enables man to reach out with both hands full of all that which can benefit the neighbor.

A theory without application is useless, but correctly applied it will soon demonstrate its utility. We hear thousands of sermons and lectures, giving glowing accounts of *possibilities* to be attained, visionary schemes descanted upon, until we can well imagine that we are listening to "sounding brass and tinkling cymbals." And the object? In many cases, the sole object is that of acquiring a reputation as a brilliant author or a polished rhetorician. Ask the speakers to demonstrate their theory, and the proposal will be received with frowns that would cause Thor, the god of thunder, to smile.

A faithful practice of precepts is the sole criterion of right action. In social, political, or religious life, the rectitude of theory, or its exact conformity to truth, is indicated or tested by its usefulness.

Of what use are inventions if we are only permitted to admire the models? Of what use would Franklin have been to the world if he had caged up the electric sparks he caught in the clouds and utilized them solely for pastime? Of what use would Fulton have been, if he had assumed a monopoly on steam and simply used the discovered power to propel his

pleasure yacht? Of what use would Newton, Galileo, Herschel, and a host of other discoverers have been if they had hidden their treasures and gloated over them in secret? Of what use would he who discovered the Philosopher's stone, be to a world seeking for scientific truth and a knowledge of the mysteries involved in the law of transmutation, if he had utilized this stone for selfish purposes? Such ideas are ridiculous in the extreme, but they are fair samples of the vagaries of the ridiculous idealist who has no use for his brains but to theorize and dream utopian dreams. Practical demonstration alone proves value, and then great discoverers will become stairs upon which humanity can ascend into the realm of true science.

In the realm of religion we find theories innumerable, but oh! so little made practical. Ancient philosophers promulgated beautiful truths, but their followers became fanatics because they misapplied doctrines, and ceremonies took the place of uses. Of what avail are sermons, if we are only to admire the preacher, his manner or rhetoric? He may talk of an abstract God, a heaven of bliss, or Gehenna of torment. It is only a word picture, a mental cartoon to be admired or despised. He may talk of purity, but of what avail is it when every act of his daily life proclaims him a debauchee? He may talk of charity and in the tenderest tones, appeal to the hearts of his audience and at the same time cruelly repulse the poor outcast who craves succor at his hand. He may talk of good government and wise rulers, and at the same time uphold in office blood-thirsty sharks and cruel task-masters. Of what use are such preachers to the world? Away with your theoretical lessons for they savor of damnation.

The Lord Jesus would have been of no use to the world if he had not practiced what he preached. If he had acceded to the request of Satan and worshiped him, he might have exercised the highest earthly prerogative and have been exalted as an earthly potentate—earth's greatest king—arrayed in gorgeous apparel with a diadem of precious stones. He chose to fulfil the law, exemplifying his teachings by the purity of his life. He chose to wear the crown of thorns and die for humanity's sake. Instead of being an earthly king, he became King of kings and Lord of lords. He made the law of salvation effectual by his descent into the hells of humanity, to quicken it for a new birth in righteousness.

Human hearts are longing for the day of stern practice, when high-sounding words are forever silenced, and noble deeds are exalted; when hands made holy by practical uses shall raise aloft the standard of purity and justice, and the commandments of God are no longer taught as vague theories, but are made applicable to life; when man with one hand can clasp the hand of the Almighty, and with the other that of his fallen brother or sister, with a willingness to sacrifice life if need be, that others may pass through the gates of pearl.

The predictions concerning the Lord Jesus all pointed to his manifestation through the posterity of Judah and the royal lineage of David. He came according to these predictions. The shepherd to the Gentiles must also come according to prediction, which is, that he should come through Joseph's posterity and through the lineage of Ephraim.

The Cabala, or Chain of Truth.

The Cabala has its root in the ten representative principles of the natural life, ending in the arch or highest natural life. It is a somewhat modern interpretation of what the Hebrew Bible contains. A proper scientific comprehension of the ten commandments is the key note to the entire Cabalistic system. The same difficulty accompanies the attempt at its interpretation, as that which follows the efforts to interpret any spiritual or metaphysical thought or book, such as the Bible itself, or any of the bibles and religions set forth in ancient languages.

The Lord awoke from the past, the embodiment of the ages through which he metempsychosed, thus knowing the things he promulgated. One central mind awakes in this age, the reincarnation of the recidivating dispensations. He himself must embody all truth, for he is that truth. He is the angel with the great *catena*, chain, *cabala*, or *cabal*, in his hand. He alone will be able to point out and select the material nucleus who, through celestial vivification, shall mature the sons of God.

The Cabala so called, as handed down from would-be interpreters of the sacred Word, contains many false interpretations, and those who have attempted to interpret it have added the misconception of what the Scriptures contain.

The doctrines of Koreshanity are the truths of the genuine concatenation of doctrine contained in the old Bible, and further expounded in the new Testament, as setting forth the principles of the Word; namely, the Lord Christ, the God of heaven and earth.

The world in general knows but little of the amount and methods of the blackmailing system in operation, for the reason that the unfortunate victim of the blackmailer's schemes would lose his life rather than his reputation, therefore he deals out the satisfaction demanded.

Our peculiar prominence has rendered us a pronounced objective point for blackmailers to concentrate upon, but we have never submitted to a "hold up" of this kind, nor do we intend to in the future. A put up job of this kind was instituted in a suit just ended, and because we would not be blackmailed to the extent of \$5,000 (subsequently reduced to \$700), the bluff fell flat. The parties to this blackmailing scheme (continued for years) had the exquisite gall to ask for another continuance of the case, not because it was a case, but because they wanted some subterfuge by which they could let themselves down easy.

We wonder what dodge poor Hill will next attempt.

The Lord Jesus, the offspring and Son of God, became the Father by virtue of planting himself in the race, thus bringing forth the sons of God. "To all who believe in his name gives he power to become the sons of God." A Son of God is an offspring of God, and the offspring of God are in the image and likeness of God, who is their Father. God brings forth the Gods.

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